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Chapter 8:

Conclusion - Re-connecting the dialectic: implications of the ‘long view’ of values in teacher education for the collaborative work of international teacher educators.

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Introduction

Reconnecting with the Gramscian Dialectic

In this collection international teacher educators have employed the ‘long view’ in order to identify if there is an historic, values-based dialectic with which they and their trainee teachers can re-connect within the current instrumentalised training. The authors seek to revive, through historical consciousness, the continuity of the development of pre-service and in-service teachers’ moral and political values within the processes, pedagogies and provisions of current training. Part of this process is a reconnecting with the narratives of teachers in the past, with which any reflection on teachers’ values is inextricably bound. As stated in chapters one and two, the Gramscian dialectic lends itself to such a narrative in its non-binary and gradualist nature which through synergies of ‘hybridity’ brings about a unity of abstract discourse and human experience leading to a new phase of historical thought (Gramsci, 1971, p.417). That new phase in teacher education might be characterised by a critical consciousness which, ‘if only within

narrow limits', has the potential to go 'beyond the common sense' of neo-liberalism (Gramsci 1971, p.333-4).

The integrity of the 'Long View'

It is the contributors' hope that, by reconnecting with a previous historic, political and cultural dialectic, teacher educators and their students might have the potential to generate a critical and strategic professional knowledge which is underpinned by their personal moral and political values. Here lies the integrity of Braudel's *Longue Durée* (1958) which is the overarching methodology undertaken in the preceding chapters. As stated in chapter one, Aldrich (2003) believes that integrity to be both moral and political because it provides a deepening understanding of the current needs of trainee teachers. Essentially, the 'long view' 'disrupts' current assumptions in teacher education (Horsford & D'Amico 2015, p.863) and in the process fosters informed *deliberation* about the common good, enhancing the profession when that occurs, as well as the broader and social context (Barton & Levstik 2004). Deliberation is also the key term which characterises the comparative methodology employed in the conclusion to this international collection.

Part 1

Comparative Methodology Principles

It is hoped that the dialectical principles of thesis, antithesis and synthesis, leading to deliberation, which is argued for in this collection as essential to values-based teacher education, can be modelled in this final chapter. These principles are not far removed from good practice in comparative education (Phillips and Ochs 2004), something else which should also be a feature of values -based teacher education, and which is now reviewed here before we commence deliberations on the preceding chapters in part two of this chapter.

Globalisation presents all countries with a much more common agenda of problems than ever before. However, this does not mean that their responses to those problems will be similar. National filters modify, mitigate, interpret, resist, shape and accommodate global pressures (Dale 2003). Apple (2004) has identified how certainly in the USA and UK neo-liberals, neo-conservatives, religious conservatives and managerial middle classes will jockey for power within the process which Dale describes. It is therefore the case, as Furlong (2013) points out, that the ideology of neo-liberalism itself is not static, even in the same country. The national institutional base is such that Education, like any other social institution is “embedded” in a tightly knit national structure, reflecting modes of regulation and evolving social structures of production and societal and cultural factors. We will find that institutional practices have been formed by their history, influencing, for example, how inclusive a system might be in addressing capital accumulation and social order (Dale p. 102). Any transnational comparisons of teacher identity will need to take into account the embedded nature of Education and therefore require a fundamental questioning of what is meant by teacher identity in a given context. This will involve taking account of historical, political, cultural and social influences, as well as the nature of professional autonomy and what it is it actually like to be a teacher educator, a pre-service or an in-service teacher in a particular time and place. Culture, diversity, context and difference in transnational trends have become, then, a counterforce to neo-liberal globalisation with them ‘previously looking like little useless things, but now promising to give globalisation it money’s worth in sleeplessness’ (Odora Hoppers 2009, p.602). As teacher educators coming together to understand each other’s professional practices, the contributors to this collection believe it is extremely important that we listen to each other and fully appreciate the interaction between the global and the national within our respective contexts.

Therefore, it follows that the aim in this concluding chapter is to let the examples of the *Longue Durée* explored in each of the preceding chapters speak for themselves, allowing themes to

emerge from the embedded nature of teacher education within the layers of global, national and regional historical, political, cultural and social influences.

However, we do share a common imperative in this collection which is the need to understand and evaluate what has happened to the development of trainee teachers personal moral and political values over time. We are cognisant of Apple's (2001) definition of the conditions of neoliberalism as based on 'thin morality' referred to in chapter one. His observations of teacher education developments in both England and the USA support the view that teachers' moral and political values and, integral to these, their participations as citizens of their school, will be greatly diminished by the market. In particular, as Apple highlights, a shift to being client responsive in the meeting of external demands will eliminate dissent based on personal moral judgements. This calculus of values now in place based on efficiency, speed and cost control is replacing moral decision-making about social and educational justice. The risk here, as set out in Apples' conclusion, is that the quality of teaching will be judged by a value-free homogenised professional knowledge which certainly does not reflect the lived reality of teaching. Secondly, in terms of energising trainee teachers' moral and political values, there will no guarantees that they will have the kind of professional knowledge which prepares them to understand the ideological and political restructuring that is going on around them.

It is the case that in this final chapter we are seeking deeper understandings of and insights into our shared imperative. Such potential understandings and insights will be marred by any crude policy transfer approach or "cherry-picking" which ignore the multi-dimensional nature of embedded teacher education already discussed. In particular, riding rough-shod over moral and political values frequently characterises neo-liberal impulses towards what Phillips and Ochs (2004) call 'quick fix' or 'phoney' policy-borrowing by the home country. Chung (2016) demonstrates how flawed this approach is in her study of the borrowing of Finnish teacher education policies by the English government in 2010. Driven by the impulse to emulate

Finland's PISA scores, the Department for Education publishes a White Paper *The importance of teaching* (2010) within which two features of high quality Finnish teacher education are to be adopted: a master's degree in teaching and learning for all professionals and the introduction of university training schools. Neither policy was implemented because, as Chung states, 'the borrowed policies were decontextualised from the wider values and underpinnings of Finnish education' (p.2007). In the Finnish context the values underpinning the role of the university in preparing teachers are fundamental to their professional identity and values development, as reflected in both policies. By contrast, at the time of the White Paper teacher education in England had, for neo-liberal ideological reasons, moved significantly away from the university towards increasingly school-based and instrumentalised training. This final chapter aims to avoid this kind of misuse of teacher education models which ignores the ecological relationships needed to be understood in order to deepen our insights into the development of trainee teachers' personal moral and political values.

It is therefore essential that we have a chapter structure which is framed by a question which encapsulates the shared imperative of the contributors. Secondly, it is a chapter divided into sub-sections within which the themes of each distinctive national context are allowed to emerge and thirdly, a dialectical approach is used to arrive at a deliberative synthesis of those themes.

Structure of this chapter

As stated in chapter one, the international contributors were asked to consider: would the 'long view' of teacher education in their particular national setting show us that left-wing, social democratic and neoliberal sets of values have been at work which, in a dialectic, have the potential to create new understandings for trainee teachers? It has already been stated that contributors, although in very different historical, social and cultural contexts, share a common perception that such a dialectic is not encouraged by current neoliberalism on its own which masquerades as non-ideological and claims to be based on common-sense. Secondly,

contributors were asked to consider: how can the 'long view' inform resistance from *within* teacher education in response to this kind of neoliberalism which creates instrumental forms of teacher training? Thirdly, in using the methodologies of the 'long view and historical consciousness, contributors are compelled to question current practices and so were asked to consider the following question: how does teacher education in one country ensure that there is a new dialectic, even *within* increasing global neoliberal pressures? Finally, contributors were asked to reflect on the implications of these questions for teacher education policy and practice and to consider how they might both, learn from and support each other, in examining them.

In order to synthesise these questions which contributors were tasked with addressing, I would like to pose an overarching question for teacher educators which I arrived at in my analysis of the English context in chapter two: if personal moral and political values are to underpin professional knowledge, how do we unsettle the post-hegemonic status of the neo-liberal ideological project and reconnect the dialectic? As I have argued in chapter one, alternative ideas are readily misrepresented by policymakers as deeply ideological and therefore irrational and so a more organic model needs to be adopted. In recognition of this, the contributors are agreed that developing trainee teachers' personal moral and professional values will come about not in diametric opposition to, but only from *within* standards-based ITE (Mead 2016, 2019). In preliminary discussions with the editor over the period of a year, contributors are agreed that an organic model requires more than the teacher educator developing a 'passionate voice, critiquing the possibilities for a foundation for teacher education' (Hamilton & Pinnegar 2000, p.234) and keeping alive ideas of equity and social justice (Ben Peretz, p.51). As stated in chapter one, these things matter but become arduous resistance without the contextualisation of Gramscian historical consciousness. The challenge recognised by all the contributors is how to embed that historical consciousness in the course design, content and inquiry-led pedagogies they adopt within the existing ahistorical and uncritical instrumental framework (Currin & Schroeder 2018).

The reality of the nature of the challenge, in different national contexts, will become apparent in the deliberations which follow in part two of this chapter; however, it remains the shared conviction of the contributors that this might be the way in which trainee teachers' personal moral and political values could develop organically within an historical and cultural process.

It follows then, that the sub-sectional structure of this chapter combines the overarching shared imperative as encapsulated in our central question with the scope for themes to emerge in each of the distinctive national contexts. The four sub-section questions provide the framework for answering our overarching question. The language of the headings of these sub-sections invites deliberation in order to deepen understanding of the processes at work in relation to the development of trainee teachers' values over time in these international contexts. Such language can begin to model a re-connected dialectical approach desirable within current teacher education and which can counter crude, neo-liberal policy-borrowing intended to secure a 'quick fix.' This approach is in keeping with the aims of this collection and is underpinned by the comparative model of Phillips and Ochs (2004) who seek to address the worst offences in policy-borrowing, as exemplified by Chung, through the fluid processes of thesis, antithesis and synthesis. Phillips and Ochs state that their model 'serves as a structure to facilitate analysis and discussion and to elucidate temporal and other relationships' (p.781). In this respect, they believe that they are being true to the spirit of Pattison, one of the early English pioneers of comparative education: 'In this country we are likely to err on the hasty imitation of foreign modes...Much rather is everyone, who has information on foreign systems to give, called upon to come forward with it, not as a precedent to be followed, but as material for deliberation' (1861, p.168)

Part 2 Deliberations

The editor's intention is to extrapolate from each national context, within each part of the collection, the key themes which relate to the four broad comparative sections below and to sensitively synthesise these in a coherent way. This will enable the deliberations which follow to be focused on, not single generalisations, but multiple transnational insights which, when combined, problematise the answering of our overarching question, stated in the previous section. In taking this approach it is hoped that the dialectic arising from the 'long view' methodology might be modelled for teacher educator practice, underpinned by a new critical consciousness.

Section 1. Evaluation of the 'long view' methodology: how important is the role of historical consciousness in developing values-based teacher education internationally?

This section deliberates on the editor's synthesis of the contributors' evaluations of their own employment of the methodology in relation to answering our overarching question.

In the Spanish context Otero-Urtaza demonstrates in considerable depth, the complexity of developing trainee teachers' inclusive moral and political values when there is no unified narrative about the past which could be employed to furnish historical consciousness within training. The ongoing polarities of right and left interpretations of the Civil War, combined with the maneuvering by the Catholic Church to affirm its power and ceaseless swings from progressive liberal to absolutist policies, have led to social fracture with segregation as a fundamental issue in education, represented by increasing neoliberalism in the private and religious sector. Otero-Urtaza argues that current education departments, although faithful to constructivist guidelines with trainee teachers well-versed in Piaget and Bruner and knowledge of Asperger's Syndrome, do not offer a humanist formation underpinned by a unified narrative. He states that Conservatives have elaborated a discourse in which the "free school of choice" is offered as an unstoppable international movement. Yet, the values reflected in the distinction between 'inter-centre' and 'intra-centre'-pluralism, the later being public schools for the lower

classes, immigrants and those with special needs, are controversial and need critical examination. The *Longue Durée* methodology challenges Otero-Urtaza, as a teacher educator, to evaluate how the absence of a unified narrative within teacher education results in a lack of historical consciousness which is needed to inform the development of trainee teachers' moral and political values in the face of 'scandalous segregation'.

By contrast, in Mead's study of the English context, there is a unified narrative which can form the basis of a historical narrative; however, that narrative, because of the 'common sense' and anti-ideological stance of neo-liberalism, has, since the late 1970s, become increasingly uniform and lacks the vibrancy of the Spanish binaries. What Mead's study demonstrates through historical consciousness, is that, by contrast with the period 1960-74, not all stakeholders in teacher education currently feel that they are participating in a dynamic dialectic generated by current neo-liberal values.

Bandini, as a professor of the history of education, concludes his paper by powerfully reflecting on the need for teacher educators to reconstruct and make explicit the professional narrative embedded within the Italian experience and which is obscured by the 'neo-liberal wave'. He argues that this has a unifying effect across different educational visions and values which 'allows us to see more clearly the dialectical and contrastive dynamics between the different narratives of the school experience., takes us out of the here and now situation which prevents us from perceiving the cultural and social forces that act on all of us and of which we are mainly unaware'.

In the American context, within which the state structures have traditionally generated many different professional narratives, Currin focuses in on the powerful development of personal teacher narrative as the driver of a dialectic with neoliberal values, increasingly imposed through federal legislation. The crucial role of historical consciousness for individual teacher development is authenticated in the processes of moral and political decision-making in the

professional trajectories of Cindy, Gail and Erik. Their ongoing teacher education as researchers is achieving what Bandini describes as seeing the dialectic more clearly and which takes us out of the here and now of common-sense neoliberalism.

In her penetrating critique of the South African teacher education narrative, McDonald demonstrates how historical consciousness, by means of the *long duree*, exposes the hegemonic legacy of colonial and apartheid 'pedagogic work'. In exactly the way articulated by Bandini, McDonald's exposure takes us out of the here and now and enables teacher educators to perceive how neoliberal global standards and "quality teaching" are the natural heirs of the colonial and apartheid legacy which close down the values dialectic, yet at a time when trainee teachers clearly articulate the values which would enable them to implement post-apartheid transformative education.

Historical consciousness provides a similar level of objectivity about the absence of a values dialectic in Mizuyama's very well considered analysis of the Japanese context, reflecting his experience as a teacher educator. His analysis explores why the absence of a moral and political critique of neo-liberalism in education reflects the convenient long-standing conflation of child-centred education with the depoliticization of education. In the Japanese teacher development context, Mizuyama is suggesting that without the kind of historical consciousness he exemplifies, that conflation allows for current authoritarianism in training and development to go unchallenged, creating a debilitating disconnect between the values of trainee teacher recruits and the system within which they have to work.

Section 2. How can the 'long view' of teacher education enable preservice and inservice teachers in different *national contexts* to realise their personal moral and political values *within* a post-hegemonic and instrumental professional development climate?

This section synthesises principles of understanding and empathy required to deepen a critical consciousness about the challenges of enabling trainee teachers to realise their moral and political values in very nuanced **national** contexts.

For Otero-Urtaza, the long view highlights how engagement in critical theory, the development of thinking skills and civic and democratic formation and participation in decision-making are all identified as urgently needed in teacher education to counter the emphasis in conservative regions of the country on the ‘practical formation of the teacher’, understood as ‘expertise in teaching, but in no ways guarantees their adequacy as sensible, perspicacious teachers’. The deepening of a critical consciousness from *within* teacher education is not necessarily thwarted by the lack of inclusive values held by teacher educators but by the outright rejection of such values within Catholic schools and right wing movements involved in private ownership of schools.

Bandini maps out similar religious and political forces at work as Otero-Urtaza, however, what emerges from the Italian narrative of teacher education is the way in which a dialectic between regulatory forces and the lived experience of primary teachers, in particular, was a vibrant and motivating part of a values-based professional development, until the onset of the neoliberal wave. Bandini’s case study material, in the second section of his study, exemplifies and authenticates teachers’ powerful testimonies of this dialectic, the innovative movements and inspirational role models it generated. Otero-Urtaza highlights the need for greater critical consciousness in the process of teachers realising their values in their work but Bandini demonstrates how powerful and inspiring classroom experiences, more formative than their initial training, can build resistance to the homogenising influences of regulatory forces, longstanding in Italian primary education and now culminating in the neoliberal wave.

Within Spain’s and Italy’s political binaries, ideological differences still generate a certain dynamism which, according to Otero-Urtaza, strengthens in many regions the unity of inclusive values shared by teacher educators and their students. The threat of neo-liberal values is external

to the university department of education in the face of widespread and scandalous segregation in schools. Mead makes it clear that in the English context the deepening of critical consciousness in teacher education is probably thwarted by the lack of political engagement by teacher educators, encouraged by the common sense and anti-ideological nature of instrumental training which views alternative ideas as irrational. In addition, if we contemplate Bandini's historical insights into the formative nature of school experience in the realisation of primary teachers' values, it might be concluded that comparisons with Spain and Italy highlights what a tall order it is for English teacher educators to unsettle the post-hegemonic neo-liberal project if values are again to underpin professional knowledge. This is particularly the case as, unlike Spain and Italy, the neo-liberal project in England increasingly centralises training, with independent university input minimised and compliant school-based and school-led training becoming the dominant route. For example, the first recommendation of the current consultation on the Teacher Training Market Review (DfE 2021) states that, 'Providers of ITT should develop an evidence-based training curriculum as a condition of accreditation which allows trainees to understand and apply the principles of the Common Core Framework DfE 2019) in a controlled manner, as set out in Quality Requirements' (p.36). Not surprisingly, many universities, including Oxford (Oxford University 2021) and Cambridge (Cambridge University 2021) have threatened to withdraw from training which is at risk of denying independent thought because it is not reformed by 'beginning with questions about values alongside consideration of education as a public good' (Oxford University 2021, p.2)

Perhaps counteracting a sense of teacher precarity across the European countries is a deepening empathetic understanding of how the 'long view' can enable inservice teachers, in particular, to realise their values through Currin's life history narratives. There are echoes here of Bandini's veteran primary teachers who fiercely resisted the reductive nature of training in pedagogic work by seeking to keep alive a dialectic between the values of their lived classroom experience and

regulatory forces. We are reminded in Currin's case study testimonies that the realisation of moral and political values in one's work is at the heart of teacher development and its absence impoverishes self-efficacy and identity. Currin's three case study teachers span professional lives of 30-40 years within which the inquiry-stance of their research, nurtured by perceptive teacher educators, has been critical in enabling them to sustain a dialectic between their own values and evolving neoliberal educational policies. Currin leads inservice doctoral research and analyses how values work in a teacher's life from childhood, school experience and social context, through to self-realisation in their moral and political judgements about where, how and what to teach, made in the context of the dominant neoliberal policy discourse.

The 'long view' and the deepening historical consciousness it can provide for teacher educators and trainee teachers can give us glimpses of the flame of a values dialectic still alight or waning. We see this in the Italian and Spanish contexts and in the individual narratives of American teachers across different states. For Mead there is a sense that the flame was waning in England by the 1980s along with social democratic values and hence his argument for the renewed politicisation of teacher education if moral and political values are to be realised. For McDonald there is a bleaker view that colonialism, apartheid and the neoliberalism of the post-apartheid era may have prevented the flame of a values dialectic in South African teacher education ever being fully lit. McDonald's insightful evoking of an historical consciousness of teacher education in South Africa invites an empathetic understanding from us fellow teacher educators. As McDonald states, one would argue that in the post-apartheid context in teacher education, it ought to be possible for student teachers to construct and deconstruct their moral and political values, especially as McDonald's own data (McDonald *et al* 2021) demonstrate powerfully how they already have the right values to transform the education system. However, such a space is not opened up for them in current training because of the colonial and apartheid hegemonic legacy of pedagogic work. Of striking importance in McDonald's long view is the evolving binary

between modernity's teacher as individual professional and the cultural tradition of the communitarian teacher, the former reproduced through the bifurcation of schools across class lines in the colonial period and along ethnic lines during apartheid. The outcome is that, instead of creating a space in which student teachers might challenge social inequality through the construction and deconstruction of their values, teacher education inducts them, through teaching practice, into pedagogic work which legitimates the teacher's position in the system and reproduces the status-quo. McDonald's critical long view enables us to empathise with the challenges faced by teacher educators in realising trainee teachers' values in the South African context.

Mizuyama provides us with deep insights into the very nuanced historical and cultural factors which are determining the response of teacher educators and the profession to the increasingly authoritarian values underpinning Japanese neo-liberal education policies. The absence of binaries which generate a dialectic in post war England, Italy and Spain are absent in the fundamental cultural and social shift away from unconditional loyalty to the Emperor to the commitment individual and social participation in a state which is focused on doing no harm to others. The relationship between individual and societal values become critical and this is very much focused in the development of liberal child-centred education, reflected in curriculum changes set out by Mizayama. Humanistic development and protection from the external forces of politics are at the heart of the values underpinning these developments. With the onset of neo-liberal values in responses to PISA positions, there is then, no values -based critical dialectic for teachers and teacher educators to draw on. This is not to say that engagement in different political and social values is entirely absent as is evident from the schools' engagement with environmental issue and here is a model which, I think Mizuyama would like to see developed. However, this is just a part of a much more complex and challenging issue for his fellow international teacher educators to consider, which is how a values-based, political dialectic might

be introduced into a profession which has no models to draw upon in its narrative of professional education and development.

Section 3. What are the *international implications* of the ‘long view’ for all teacher education stakeholders and their interrelationship?

Preservice and inservice teachers’ personal moral and political values will not develop unless a new dialectic is generated between all teacher education stakeholders *within* the current non-hegemonic neo-liberal project which masquerades as non-ideological common-sense. What, then, are the **international** implications for teacher education policy, process, pedagogy and provision, working from *within* in the absence of a neo-liberal dialectic?

For Oter-Urtaza, the long view highlights the need to develop teacher educators’ critical pedagogical skills using critical theory, critical thinking skills in order to forge a connection between personal moral decision-making and political action in the classroom. He seems to suggest that, although there have been many examples of such a connection being forged by primary teachers, in particular, throughout recent Spanish history, these examples are polarised by left and right political perceptions. Re-connecting with such examples as part of developing a transformative dialectic means harnessing the research evidence (Sonlleve, Sanz & Martinez 2020) which suggest that trainee teachers are well-equipped with values focused on marginalisation and favouring inclusion in the classroom and have a readiness to engage in critical discussion if opportunity allowed. Secondly, training provision must provide the forum for such critical discussion and this brings us to the scandalous marginalisation in many public schools which display implicit exclusion and explicit exclusion in concerted Catholic and private schools, as a result of the harnessing of neoliberal values by Conservatives and the Catholic Church. Teacher education in autonomous Conservative regions such as Madrid and Catalunya, where concerted Catholic schools dominate over a handful of progressive schools, may not address issues of diversity and there are no specific modules within training. Yet, as Otero-

Urtaza points out, there is considerable debate among aspiring teachers about such issues as sexual orientation and the inclusion of trans-children 'but there is no training to prepare them to work with overlooked minorities'. As Otero-Urtaza wishes to emphasise in his chapter, the problem lies outside and not within the education departments. Discrepancies between the values of teacher educators and trainee teachers are not that evident. However, it is the lack of the development of critical processes, pedagogies and the appropriate provision for these which, combined with the absence of a historical consciousness and in the presence of doctrinaire fanaticism, does not bode well in the mid-term.

In his Italian long view of teacher education, like Otero-Urtaza, Bandini highlights the vibrancy of a dialectic which has developed in a melting pot of fascist, communistic and religious values. The elitism of secondary teaching left primary education since the nineteenth century, lacking in rigorous teacher education and focused on pedagogic work, similar to that established by colonialism in South Africa and powerfully analysed by McDonald in her chapter. This double standard in Italian teacher education actually acted as a catalyst for innovative in-service teacher education in Italy which sought to challenge the status-quo and offered a powerful values-based dialectic until progressively closed down by hegemonic neoliberal education policies. Bandini captures the vibrancy of the primary in-service teacher education movement in his interviews with retired primary teachers and here we glimpse what a vibrant practice-based pedagogy might contribute to keeping alive a values-based dialectic with neo-liberalism. The challenge here lies, as McDonald reminds us, in Bourdieu's theory of social reproduction and whether school led teacher educators can implement a critical pedagogy which challenges neoliberal assumptions within the professional context. In his chapter, Mead's long view leads him to consider how school-led training might have the potential to cut across narrow instrumental training pedagogies by creating a dialogic space in which the narrative voice of the teacher educator, articulating the dynamic between personal, course and trainee values, joins with the pragmatic

voice of the school mentor and the emerging narrative of the trainee *in situ* as they encounter critical incidents in the classroom. There are echoes here of Currin's doctoral students' narratives which build the five dispositions of a renewed dialectic between teachers personal moral and political values and unquestioned neo-liberal certainties encountered in the workplace. Bandini, Mead and Currin highlight the vibrancy of a practice-based dialectic. However, Bandini reminds us that, historically, those teacher educators who inspired this vibrancy such as Alberto Manzi, Mario Lodi, Franco Lorenzoni, Loris Malaguzzi and Marcello Trentanove who built up the Education Cooperation Movement based on the trial and error methods of Celestin Freinet, all displayed those dispositions which Currin argues are essential if the teacher educator is to model reflection on their own moral and political becoming. This is a pedagogical challenge to all teacher educators, however McDonald reminds us in her chapter how nuanced these national teacher education contexts are and in the light of her use of Bourdieu's social reproduction theory, There is evidence to suggest in the South African context that school-based teacher educators, such as mentors, can have very different values about a united South Africa to those held by student-teachers who wish to be agents of change (Sirkhotte 2017).

Not unlike Otero-Urtaza, Mead argues that teacher educators should embed historical consciousness within course design, content and inquiry-led pedagogy in what is an increasingly instrumental training framework. In this way Mead believes that teachers' personal moral and political values might develop organically within an historical and cultural process. However, this is challenging for English teacher educators who are described as 'providers' and who 'deliver' a standardised common core training curriculum which has to be 'evidence-based and meets common 'quality requirements' (ITT Market review 2021, p.36). By contrast, Spanish university departments of education may be more vibrant with a greater awareness of conflicting social democratic and conservative and religious values surrounding the degree of inclusion in types of schools in the regions. Such vibrancy has the potential to become the driver of inquiry-led

pedagogies in teacher education in both Spain and England. However, in the latter case, much more attention needs to be paid to the way in which teaching and teacher education are unavoidably political enterprises and are, in that sense, values-laden and socially constructed' (Cochran-Smith 2000,p.165). In this respect Mead further makes the case for a more politicised approach to research undertaken by teacher educators by encouraging them to enact dialectic processes in qualitative interviews with trainees, using an insider-outsider role as researcher (see also Mead 2019).

Currin, in her in-service doctoral work in the United States, puts the pedagogical focus of analysis of the realisation of values in teacher education on to the individual teacher narrative. Through the lens of negative capability she is able to identify how the teacher educator can nurture the five dispositions of an inquiry stance which can generate a dialectic between a teacher's personal moral and political values and neoliberalism. Nurturing negative capability, defined as living with uncertainty and not knowing, promotes playful curiosity which, in turn, encourages a critical awareness that is sceptical about some of the unquestioned and common-sense certainties of neoliberalism. Currin argues that these first two dispositions invite a willingness to be disturbed and embrace the discomfort of living with ambiguity and complexity. Here, in this third disposition, we see glimpses of the problematising of teacher professional knowledge in the lives of Currin's three case study teachers.

Such problematising exemplifies the kind of values-based dialectic which McDonald identifies as absent in her South African context and which, through the dispositions of humble empathy and optimistic advocacy, would enable her student-teachers to become agents of change. However, although the South African Council on educators has approved Professional Teaching Standards which could open up spaces for Currin's more phronetic dispositions, the enormity of the systemic challenge for teacher educators is highlighted by McDonald, when she describes university teacher educators struggling to disrupt dominant 'pedagogical work' through

empathetic ethnic dialogue. She cites Sosibo (2013) quoting student teachers explaining how they barely ever practice cultural diversity in social interactions on campus: 'we sit in groups according to our race and gender. Even when we do group work we stick to our own. Lecturers don't integrate us and those who try don't succeed' (p.13). Here is a powerful reminder of the acute pedagogical challenge for teacher educators to open up the space within which student teachers can navigate the values which they claim to have on entry into training and which can galvanise political action. McDonald also analyses how, in the school-based elements of training, colonial and apartheid 'pedagogic work' reinforced by neo-liberal values of individual lesson success in unequal and stratified settings, circumscribes values dialogue with school-based mentors. Essentially, both aspects of teacher education need to shift the dominance of 'pedagogic work' if student teachers are to develop the dispositions which will enable them to become agents of social change.

Currin's dispositions are relevant to all the national teacher education contexts represented in this collection which converge in a need for critical, values-based teacher education pedagogies, informed by both personal and national historical consciousness. The potential for such pedagogies are glimpsed in the channelling of the vibrancy of shared values between teacher educators and trainee teachers in the education departments of Spanish universities captured by Otero-Urtaza and in the development of a new primary teacher degree in Italy which Bandini describes as making a solid contribution to an awareness of a dialectic between the world of education and neoliberal policies. Currin deepens these international insights by capturing her own professional practice with professional practice doctoral students. For example, she nurtures the growth of playful curiosity by intentionally folding questions into her syllabus, beginning and ending one course with a unit on *Who and Where We Are*. She coaches students to keep a reflective journal and to use video to develop self-awareness in the professional context as critical to problematising value-judgements about pupil, pedagogic and curriculum needs.

Disruptive pedagogies such as challenging first semester doctoral students about their fears and hopes and the use of narrative-building formative assessment in feedback on their writing, all contribute to nurturing the five dispositions which will open up a dialectic with neoliberal policies and values.

In the Japanese context, the absence of a values-dialectic within the teaching profession post WW2 narrative, leads Mizuyama to advocate political literacy as a pedagogical paradigm for teacher education and development. Some of Currin's moral dispositions relating to empathy, compassion and a sense of injustice if actions bring disadvantage to someone have been evident in Japanese teacher education and development, but because of the depoliticization of education and the dominance of the harm principle post-war, teacher education pedagogy has avoided the development of critical dispute. As Mizuyama explains at the beginning of his chapter, a sense of responsibility in the form of a willingness and courage to accept criticism if the result of an action brings disadvantage to someone is central to political literacy. Without the development of this element in teacher education pedagogy, Mizuyama believes that the negative spiral in trainee teacher recruitment, development and retention will go on.

Section 4. How can international teacher educators support one another in addressing these implications?

'Support' is a loose term which conveys mutual understanding through empathy, arising from deliberation about the national contexts and international implications, rather than any simplistic policy-borrowing. What is supportive and contrasts with much neo-liberal teacher education discourse which, in this context, might prompt policy "cherry-picking" is the affective dimension at the heart of the long views recorded.

The ongoing political binaries in Spanish education and teacher education provide important insights into how pre-service and in-service teachers manage their personal moral and political

values. Although Otero-Urtaza gives us examples of activist and dissident teachers, he is aware, as someone who has lived through the latter days of the Franco period and who has researched teacher education in the Second Republic, that pre-service and in-service teachers may hide their ideas and wait for better times. The difference is that in the Franco period dissident teachers may have lost their jobs, but those currently who reject the idea of inclusion face no such threats.

Otero-Urtaza asks how can we know what is going on in the mind of a trainee teacher as political changes play out. He seems to hold to the belief, based on historical patterns, that teachers' values do not change just because the regulatory powers change. Such a position invites empathy and understanding at the personal moral and political level and does not lend itself to simplistic policy-borrowing.

Bandini's long view offers something similar in identifying, in his extensive interviews with veteran primary teachers, the one constant throughout significant political changes, which is their moral and political commitment to the child in the classroom. The values underpinning that commitment come from direct contact with children, with the feelings of responsibility for them, a belief in them and a passion to learn from them. Bandini highlights the passion, the fears and the expectations of these teachers captured within the lived experience of the long view. In spite of the narrow and prescriptive nature of primary teacher education in the Gentile Reform period, these teachers sought moral and political inspiration in school communities and in the work of inspirational teacher educators such as those who found the education Cooperation Movement. These were the first and most constant protesters against the later neo-liberal wave. Essentially, it is the school and wider professional communities which sustained the dialectic between these teachers' values and the dominant political discourse. Bandini makes the significant observation that, in the current wave of neo-liberalism, it is even more challenging to sustain such a dialectic because the regulatory acts do not just pervade initial training but the very ethos and values of school communities themselves. The teacher, instead of the free and creative

individual finds themselves as employee of the prevailing culture, inserted into an organisational context which monitors and tests. Like Otero-Urtaza, Bandini provides affective insights into the realities of the interface between teacher and dominant policy values which can provide support and strengthen resolve for international teacher educators.

Within McDonald's long view of South African teacher education, the affective is powerfully captured in the shift from the 'quintessentially African' communitarian teacher whose work is essentially affective in the way it is embedded in the well-being of the community, to the individual professional teacher 'teaching their best lesson'. Colonialism, apartheid and neo-liberalism have turned this shift into a set of binaries, creating an emotional disconnect which is evident in the discrepancy between the passions and hope which student-teachers currently hold, as surveyed by McDonald and her colleagues and the socially reproductive nature of the prevailing neo-liberal 'pedagogic work' within the education system. The emotional tension here is captured in McDonald's closing lines when she states that the personal moral values of student-teachers do not need to shift; they want to change the world for the better, what needs to shift is how they are prepared to make those changes. Neo-liberalism colludes with the binaries of colonialism and apartheid, closing down any values-based dialectic. Not surprisingly, McDonald argues that a fundamental way in teacher education needs to change is to pay closer attention to student-teachers' claims that they would like to contribute to the future of their country, helping the community and make a difference in children's lives. In providing this level of analysis of the affective dimension, McDonald offers powerful insights into the challenges of enabling trainee teachers to realise their values in an era of neo-liberalism. These insights resonate across the lived experience of trainee teachers and teacher educators in different national contexts recorded in this collection and in doing so, begin to model and give hope to a regenerated dialectic between teachers' values and the dominant values-discourse.

Currin, in her employment of the long view as teacher life history, actually models an affective approach which may speak to McDonald's South African teacher education context. Currin argues that to emotionally survive high-stakes accountability, both pre-service and in-service teachers may wish to be told what to do, yet true accountability requires independent critical self-reflection in order to become self-aware and politically conscious. These dispositions rooted in feelings, beliefs and values, as Currin models through her case studies, actually take fuller account than any narrow neo-liberal metrics. Essentially, this is achieved by returning to one's starting point, reconnecting to past experiences and which would enable pre and in-service teachers to see their professional lives differently and be better prepared, as McDonald is seeking, to engage in a values-based dialectic with the dominant neo-liberal discourse in education.

Mead also models an affective teacher education experience by returning, in his long view, to the English college of education model at its peak in the 1960s and early 1970s. The affective is evident in the more holistic synergies between college, course and school placement values which sought to develop emotionally, socially, politically and intellectually rounded individuals for a teaching profession, still essentially engaged in a social democratic vision. Mead argues that this unique blend was developed through the humanising values of the sociology of education combined with the pragmatic vocational values of the college of education. Mead's archival data from the colleges bears testimony to a set of college values which focused on a fusion of professional knowledge and practice and the affective development of the teacher as a person. Embedded in this experience was engagement in a dialectic which was generated by the challenge to address social justice in the classroom through developing that personal moral and political critical curiosity which Curran speaks of and that passion and moral and political commitment to children's lives which Bandini captures so vividly. Added to this fusion of professional knowledge and personal development were the values of schools which worked

closely with colleges, often in disadvantaged areas, providing placements and dialogue which deepened and often re-balanced personal and professional values development. Mead notes that the demise of this affective model of training was brought about by the James Report (1972) which required colleges of education to either merge with universities or close, regardless of the significant professional thought put in to developing their distinctive provision. The onset of neo-liberalism in the Thatcher era of the 1980s, followed by prescriptive teacher education requirements and the development of English universities as corporate enterprises with business values, has made it very difficult for departments of education to generate a dialectic with neo-liberalism anything like that found in the college of education affective model of teacher education (Mead 2003, 2019). However, teachers' values generated by feelings, beliefs and passions still matter as contributors' long views testify and there is a solidarity in recognising this here and not losing sight of it in our deliberations.

The importance of recognising the place of the affective in contributing to the development of pre-service and in-service teachers is also central to Mizuyama's long view in the Japanese context. Within the liberal child-centred education narrative, the affective is focused on the dominance of personal over social value due to the depoliticization of education. The movement for learner-centred-education from the 1980s with its humanising values expressed in the language of 'zest for life' brought high value to inquisitive and highly qualified trainee teachers who were emotionally committed to developing well-rounded individuals. I have witnessed this emotional commitment first-hand when spending time in school with Masaki Tsumura, a junior high school teacher in Kyoto (Mead & Sakade 2015). With the onset of neo-liberalism and the pressures of systematic learning, Japan's teachers are left with that same emotional commitment to the individual, however the convenient neo-liberal conflation of child-centred education with the depoliticization of education, leaves them without any critical voice. Mizuyama's analysis is extremely supportive of the growing perception amongst contributors that the development of

affective moral values must be combined with political values in teacher education and that political literacy should be a key component in this process.

Conclusion

The comparative deliberations undertaken in this chapter have not looked for “cherry-picked” policy “quick fixes” but have sought to express the potential for a new phase in teacher education, characterised by a critical consciousness which could go beyond the vulgar common sense of neo-liberalism. These informed deliberations about the common good have emerged from the historical methodology of the long view which disrupts current assumptions in teacher education and, in doing so, enhances a values-based professional knowledge.

In section one of the deliberations it was asked how important is the role of historical consciousness in developing values-based teacher education. The contributors are agreed in their understanding that the ‘long view’ enables teacher educators and trainee teachers to step outside the here and now and see how neo-liberalism has obscured the many dynamic professional and dialectical narratives over time which have contributed to the development of the moral and political values of teachers. Not only that, but contributors give deep insights into how neo-liberalism creates mismatches between well-developed moral and political values held by trainee teachers when they enter their training and which could transform society and the values of the education systems which they are entering. In all of this we are reminded by Currin of the necessity for the individual teacher to be able to sustain their own narrative by critically renewing the dialectic between their own and the system’s values. Within the narrow constraints of standards-based teacher education, it is vital that teacher educators develop historical consciousness in order to first, bring alive and model the dynamic dialectics of the profession over time, secondly, to equip trainee teachers with a critical awareness of the challenges of encountering the mismatch between their values and those of the system, and thirdly, within that encounter, to be able to sustain their own values dialectic.

Section two of the deliberations in this chapter sought to reflect on what might become a shared collective critical consciousness of the challenges emerging from the international perspectives of the 'long view' conducted by each contributor. Such a critical consciousness can only emerge through teacher educators engaging in the understanding and empathy which the complexities of each national context requires.

Undoubtedly, that critical consciousness demands processes involving the democratic formation and participation in decision-making of both teacher educators and their students. Such agency is essential because we can perceive in a number of contexts that the deepening of pre- and in-service trainee teacher's critical consciousness is not necessarily thwarted by the lack of inclusive values held by teacher educators and their students but by the outright rejection of such values within large sections of an increasingly performative, neo-liberal world. The understanding and empathy needed to perceive the mismatch between trainee teachers' values and those of an increasingly neo-liberal education system has the potential to be the very catalyst for a dialectic between regulatory forces and the lived experiences of pre-and in-service teachers. As we have glimpsed in different national settings and at different times over the 'long view', such a dialectic can be a vibrant and motivating part of a values-based professional development. We have also glimpsed that where the centralisation of training is becoming oppressive and the autonomy of teachers' value-judgements is threatened, the vibrancy of this dialectic can be sustained, with the courage given by discerning teacher educators, through the life history narrative of the individual teacher.

Above all, the critical consciousness deliberated over in this section arises from international understanding and empathy which should encourage teacher educators to become more politicised in both their pedagogy and research in order to create spaces in which pre- and in-service teachers can demonstrate powerfully how they already have the right values to transform education.

Section three of the deliberations begins to identify some of the pedagogical implications emerging from the contribution of historical and critical consciousness to teacher education, explored in sections one and two. The most important pedagogical insight for university and school-based teacher educators is both a rigorous and empathetic understanding of why trainee teachers' personal moral and political values will not be given the opportunity to develop unless a new dialectic is generated between all interrelated stakeholders and the current neo-liberal project. Without that level of critical understanding, it is very difficult for teacher educators in universities and in schools to adjust their pedagogy within the context of increasingly standardised and regulated policies. As we have already reflected upon, underpinning teacher educators' confidence to develop critical pedagogical skills will be two related fundamental insights: that neo-liberalism currently obscures the vibrancy of the professional dialectic over time and, secondly, in realising this, it becomes clear that trainee teachers, are in fact very well equipped with already developed moral and political values focused on marginalisation and inclusion which they expect to apply to their professional knowledge and are disappointed and frustrated if they are thwarted (Mead 2003).

It would seem to be the case, that, across the national contexts reflected upon in these deliberations, there is a recognition that teacher education process, pedagogy and provision must be about providing different pedagogical spaces in both university education departments and training schools in which historical and critical consciousness inform how pre- and in-service teachers are given the agency which enables them to realise the efficacy of their values in action. A key part of this must be the development of a dynamic practice-based pedagogy, led by school-based teacher educators, which can challenge unspoken historical and cultural assumptions in schools, which neo-liberalism has appropriated and obscured, and which perpetuate the thwarting of trainees' values about the common good.

Finally, a significant feature of a new teacher education pedagogy must be its nurturing of phronetic dispositions which will sustain individual teachers in a renewed dialectic between their personal moral and political values and unquestioned neo-liberal certainties. These dispositions, characterised by living with uncertainty, promoting playful curiosity and sceptical critical awareness, all require a willingness to be disturbed. A starting point of self-inquiry and use of personal narrative also requires teacher educators to create safe spaces in which collaborative inquiry can build mutual respect and support amongst diverse cohorts of trainee teachers (see also Kroll 2012; Jackson & Burch 2016 and Byrne 2020). In these ways teacher education pedagogy can stand a chance of re-igniting a vibrant professional dialectic within the constraints of neo-liberal policy.

Section four of the deliberations in this chapter provides a fitting conclusion to the entire collection in that it captures the solidarity of international teacher educators in believing, that, over time, teachers' values, generated by passions, beliefs and values still matter. In this respect, the deliberations over the 'long views' represented, have the potential to bring about international teacher education support through mutual understanding and empathy, rather than "quick fix" neo-liberal policy borrowing.

What the deliberations highlight is how the affective dimension of teacher education will be at the heart of the support which international teacher educators can give one another in engaging with neo-liberal policies from within an increasingly standardised and performative training. The affective dimension emerging across the different national contexts enables us teacher educators to see afresh some first principles which ought to underpin our pedagogy. To begin with, we need to hold firmly to the belief, based on historical patterns, that teachers' values do not change just because regulatory powers change. This is powerfully conveyed in different international settings by the one constant throughout significant social and political change, which is the moral and political commitment of both pre- and in-service teachers to the child in the classroom. We

have seen how this commitment is derived from direct contact with children, from feelings of responsibility for them, from a belief in them and from a passion to learn from them.

Secondly, we should see afresh how passions, fears and expectations are at the heart of developing as a teacher, both at pre-service and in-service stages. The historical perspectives in different national settings convey how teachers will always seek moral and political inspiration from a range of school experiences and from inspirational teachers and teacher educators. We teacher educators can be strengthened in our critical pedagogical work if we tap into these historical perspectives in order to understand how training institutions, schools and the wider professional community, including *ad hoc* groups, have all played a role in sustaining the dialectic between teachers' personal and moral values and the dominant political discourse. Conversely, we need the insights of those historical perspectives to perceive how easily the systems of which we are a part can create serious and self-perpetuating disconnects between trainee teachers' values and their classroom experience, compounded by the disempowering absence of a dialectic to engage with and which would enable them make sense of what is happening (Mead 2019).

Thirdly and finally, teacher educators can derive international support from their common desire for the development of emotionally, socially, morally and politically well-rounded individuals for a teaching profession which has the courage to engage in a renewed values dialectic with the current dominant neo-liberal discourse in education. The international perspectives in this collection should encourage teacher educators, in universities and schools, to strive for a teacher education experience which uses inquiry-based, affective pedagogies, in order to develop phronetic dispositions which they themselves need to possess, such as playful curiosity, critical awareness, a willingness to be disturbed, humble empathy and optimistic leadership. This collection tells us that the personal and professional wisdom arising from such dispositions needs to be fused with an historical consciousness which exposes how values development has been thwarted and how it might be navigated in the future. This combination would enable a re-

building of what has been or what might become, a vibrant professional narrative of synergies of values across education departments, course aims, design and content, and placement schools. In this way, these international perspectives on moral and political values in teacher education over time in this collection, give us hope that Gramsci's (1971) 'vulgar common sense' found in neo-liberal instrumentalism will be engaged with, dialectically, in transformative ways, leading to teachers becoming, in the words of Bandini's chapter title: 'educational intellectuals rather than cultural employees'.

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